# NOTES ON ARABIC GRAMMAR

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# Introduction to Nahw (Arabic Syntax)

**Definition of _Nahw_:** It is the knowledge of the principles that govern the state of the endings of Arabic words from the angle of:

1. _I'raab_ (Inflexion)

2. _Binaa'_ (Construction)

3. _Tarkeeb_ (How to construct words together into speech)

**Benefit of studying _Nahw_:** To protect the tongue from errors during speech

**Ruling of studying _Nahw_:** A communal obligation

## Chapter 1: Kalimah, Kalaam and their types

The word _Kalaam_ linguistically is a noun that denotes whatever is spoken, whether that speech provides benefit or not.

However, according to the grammarians, _Kalaam_ refers to _Lafth Mufeed_

The word _Lafth_ means uttered i.e., from the tongue. It encompasses _Kalimah, Kalaam, Kalim,_ unused words (_Muhmal_) like ديز & used words (_Musta'mal_) like عمرو

The word _Mufeed_ means that what's being uttered is coherent & meaningful to the listener.

E.g.: قام زيد

However, what about إن قام زيد؟

This is not considered _Kalaam_ according to the grammarians. Why?

Because it's not meaningful to the listener in the sense that he's still waiting for further information to complete the meaning.

"If Zayd stands", then what? The listener is still waiting for information to complete the sentence.

What about استقم؟

This is _Kalaam_ according to the grammarians. It's a _Lafth_ (it's uttered) and it's _Mufeed_ (shows a complete meaning of "remain upright")

One might say but it's only one word! How can it be _Kalaam_?

In this case, it is actually two words.

These words are استقم أنت where استقم is an imperative verb and أنت is a necessarily covert pronoun ضمير مستتر وجوبا

There are 3 types of *Kalimah*:

1. The *Ism*: denotes a meaning in and of itself that is not connected to a tense

2. The *Fi'l*: denotes a meaning in and of itself and is connected to a tense

3. The *Harf*: does not denote a meaning in and of itself. It's of two types:

   a. *Harf Ma'na* like في ، من ، إلى ، باء الجر etc

   b. *Harf Mabna* which is the Arabic alphabet

The term *Kalim* is used to describe three or more words.

*Kalim* can be divided into that which is coherent and that which is not coherent.

The term *Kalim* is referred to as *Ism Jins* which is a common noun that refers to a genus, hence it is plural in meaning.

It's derived from the *Kalimah* which is its singular. Like نمل ← نملة and تمر ← تمرة

So, إن قام زيد is considered incoherent *Kalim* but not *Kalaam*

Whilst قام زيد is considered *Kalaam* but not *Kalim*

But قد قام زيد is considered *Kalaam* AND coherent *Kalim*

**Note** that the term *Kalimah* refers to an uttered word that is used to denote a meaning (*Ma'na Mufrad*) but single (i.e., not composite)

**Note** that the term *Qawl* encompasses *Kalimah, Kalaam* and *Kalim*

**Note** that the term *Kalimah* can also be used to denote a beneficial sentence i.e., *Kalaam*. And this is common.

E.g., ألقى الإمام كلمة which he means he gave a talk. Or إنها كلمة هو قائلها which means that it's just a word (but it's more than one word) that he is saying

This is termed by some as المجاز المرسل

# The Noun

The *Ism* is defined as that which shows a meaning in and of itself and is not connected to a tense.

The signs of the *Ism* are, generally, five:

**First: *Al Jarr***

This is more general than just saying بحرف الجر since the reasons for *Al Jarr* are more than that.

They are in fact 3:

a. *Harf Al Jarr* (حرف الجر) where the noun is termed Ism Majroor (اسم مجرور)

b. *Idhaafah* (الاضافة) where the noun is termed Mudaaf Ilayh (مضاف إليه)

c. *Al Taba'iyyah* (التبعية) where the noun will be النعت/العطف/التوكيد/البدل

An example where all these reasons are found is in بسم الله الرحمن الرحيم where:

اسم: is an *Ism Majroor* following the *Harf Jarr* which is the letter ب

الله: is a *Mudaaf Ilayh*

الرحمن: is a *Na't*

الرحيم: is also a *Na't*

**Note** that, according to the *Mu'tazilah*, الرحمن الرحيم is a *Badal* for Allah. This stems from their creedal view regarding Allah's names and attributes.

**Second: *Tanween***

The types of *Tanween* are 4:

a. *Tanween Al Tamkeen* (تنوين التمكين) which is the *Tanween* (nunation) that attaches onto the end of nouns that can undergo inflexion (الأسماء المعربة) except for the feminine sound plural (جمع المؤنث السالم) and words like غواشٍ and جوارٍ.

An example of this Tanween is زيدٌ رجلٌ كتابٌ

b. *Tanween Al Tankeer* (تنوين التنكير) which is the *Tanween* that attaches onto the end of some nouns that cannot undergo inflexion (بعض الأسماء المبنية) with the intent of separating its indefinite form (نكرة) from its definite form (معرفة)

An example is سيبويهٍ which denotes a person who is like سيبويه the famous grammarian

c. *Tanween Al 'Iwadh* (تنوين العوض) which is of three types:

   a. Substitution for a noun. E.g., كلٌّ يموت where the *Tanween* replaces the noun شخص

   b. Substitution for a letter. E.g., جوار غواش where the *Tanween* replaces the Yaa'

   c. Substitution for a sentence. E.g., حينئذٍ or يومئذٍ where the *Tanween* replaces a sentence.

      This happened in the Qur'an when He said:

      فَلَوْلَا إِذَا بَلَغَتِ الْحُلْقُومَ which means "Then why do you not (intervene) when (the soul of the dying

      person) reaches the throat?"

      He then says: وَأَنْتُمْ حِينَئِذٍ تَنظُرُون which means "And you at that moment are looking on."

      Instead of repeating part of the previous ayah, the *Tanween* attached to حِينَئِذٍ is a substitute for إِذَا

      بَلَغَتِ الْحُلْقُومَ so the ayah actually means 'You at that moment, [when (the soul of the dying person)

      reaches the throat] you're looking

d. *Tanween Al Muqaabalah* (تنوين المقابلة) which is the *Tanween* that attaches onto the feminine sound plural

   (جمع المؤنث السالم).

   E.g., مومناتٍ

Two final types of *Tanween* that are not unique to the noun but are generally found and specific to poetry are

*Tanween Al Tarannum* (تنوين الترنم) and *Tanween Al Ghaali* (تنوين الغالي)

The first attaches on القوافي المطلقة as it's mainly being used for singing or rhythmic purposes whereas the second

attaches on القوافي المقيدة. The reality is these aren't *Tanween* at all but something specific to القوافي (i.e., plural of

*Qafiyah*, the last letter of the last word in a stanza of Arabic poetry which should be rhyming in the whole

poem)

**Third: *Yaa' Al Nidaa* (The Vocative Particle)**

E.g., يا الله

**Note** that the *Yaa' Al Nidaa* may enter upon a preposition (*Harf*) such as يا لَيتَنا نُرَدُّ. In this case, it does not

function as a vocative particle

**Fourth: The Definite *Laam***

E.g., الأرض

**Fifth: *Al Isnad Ilayh* (Attribution to it)**

Sentences (*Jumal*) are of two types:

1. Nominal Sentences (*Jumlah Ismiyyah*) e.g., خالِدٌ قائِمٌ

2. Verbal Sentences (*Jumlah Fi'liyyah*) e.g., قامَ خالِدٌ

In both cases, I've attributed the act of standing to خالِدٌ

Thus, زيد is the *Musnad Ilayh* and is an *Ism* since the *Mubtada'* and *Fa'il* can only ever be nouns

This sign is beneficial when trying to locate the nounness of a pronoun.

## The Verb

The *Fi'l* (verb) is that which denotes a meaning in and of itself and is connected to a tense.

The main tense that verbs are usually connected to is the past.

It is connected to the present tense if you want to begin doing something.

It is connected to the future sense if the following external pointers from the context are found:

1. The context shows that there is a request.

2. The context shows that there is a promise.

3. The context shows that one can only be speaking about the future.

4. The context shows that a negation is possible.

5. The verb is preceded by the preposition إِن which is preceded by an oath.

The Verb divides into three:

1. Past tense verb (*Maadi*)

2. Imperfect tense verb (*Mudaari'*)

3. Command tense verb (*Amr*)

The signs of the *Fi'l* are five:

**First: *Taa' Al Fa'il***

This is the ت that shows a connected personal pronoun and is called *Taa' Al Fa'il*

It's built upon a *Dhammah* if the personal pronoun is 1st person.

It's built upon a *Fathah* if the personal pronoun is 2nd person masculine.

It's built upon a *Kasrah* if the personal pronoun is 2nd person feminine.

**Second: *Taa' Al Ta'neeth***

This is the ت that denotes femininity. This *Taa'* is *Saakin* and a preposition not a pronoun

It's usually built upon *Sukoon* but if it meets another *Sukoon*, it usually takes a *Kasrah* and if an *Alif Al Ithnayn* (*Alif* that shows duality) comes after it, it takes a *Fathah*.

**Third: *Yaa' Al Mukhaatabah***

This is the *Yaa' Al Mukhaatabah* which can attach onto the *Mudaari'* or the *Amr* e.g.: تفعلين افعلي

**Fourth: *Noon Al Tawkeed*:**

This is the *Noon* of emphasis which is a preposition that connects to the *Mudaari'* and the *Amr*

It is of two types

1. *Thaqeelah* like افعلنّ or لأفعلنّ
2. *Khafeefah* like افعلن or لافعلن

**Note** that the *Maadi* is known by its ability to accept the *Taa' Al Faa'il* and *Taa' Al Ta'neeth*.

The *Maadi* does not undergo inflexion (*I'raab*). Rather, it is fixed upon 3 states:

1. *Fathah*: This is the base state
2. *Dhammah*: Only if connected at its end is the *Waw* that shows plurality e.g., آمنوا
3. *Sukoon*: Only if connected at its end is a connected personal pronoun that is in the *Raf'* case and carries a diacritical mark. They are the 1st person singular & plural (قُمْتُ and قُمْنا), the 2nd person masculine & feminine (قُمْتِ and قُمْتَ) and the feminine plural (قُمْنَ)

**Note** that the *Amr* is known by its ability to accept the *Yaa' Al Mukhaatabah* and that the term itself signifies an imperative/command. It must be able to accept both signs.

So, words like صَه are not *Amr* because they cannot accept the *Yaa' Al Mukhaatabah* despite showing command. We call them *Ism Fi'l Amr*.

Likewise, words such as تأكُلينَ are not *Amr* because they do not signify an imperative/command.

The *Amr* does not undergo inflexion (*I'raab*). Rather, it is fixed upon 3 states:

1. *Sukoon*: This is the base state

2. Removal of defective letter: Only if the verb ends in a defective letter e.g., ادْعُ

3. Removal of *Noon*: Only if the verb has attached to it an *Alif* that denotes duality, *Waw* that denotes plurality or the *Yaa'* that denotes 2nd person feminine e.g., فكُلي واشْرَبِي افْعَلُوا اهْبِطا

**Note** that the *Mudaari'* is known by its ability to accept the prepositions of *Jazm*, the prepositions of *Nasb*, the term سوفَ and سين that shows *Istiqbal*

The *Mudaari'* is the imperfect tense verb and usually denotes the present. However, based on context, it can denote the future or the past.

The *Mudaari'* does not accept inflexion in three cases:

1. When connected to its end is the *Noon* that denotes feminine plurality e.g., يُرْضِعْنَ where it is fixed upon *Sukoon*

2. When connected to its end is both types of *Noon* that denote emphasis e.g., لَيُنبَذَنَّ and لَنَسْفَعاً

3. When the *Mudaari'* and the *Noon* is separated by an *Alif* that denotes duality, *Waw* that denotes plurality or the *Yaa'* that denotes 2nd person feminine e.g., لَتُبْلَوُنَّ تَتَّبِعانِّ and تَرَينَّ

Beyond these three cases, the *Mudaari'* accepts inflexion.

### **The Preposition**

A preposition (*Harf*) is a word that shows meaning to other than itself and it is not connected to a tense.

It can't accept the signs of the *Fi'l* or the *Ism*.

It's of two types:

1. The *Mukhtas* which can enter upon either nouns only e.g., محمد في الدار or verbs only e.g., لم يقم زيد

2. The *Non-Mukhtas* which can enter on both nouns and verbs e.g., هل قام زيد or هل زيد قائم

**Example of a sentence with an *Ism, Fi'l and Harf*:**

قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ

قد is a preposition because it cannot accept the signs of the Noun or the Verb

أفلح is a past tense verb because it can accept the feminine *Taa' Saakinah* e.g., أفلحتْ

المؤمنون is a Noun because it can accept the definite *Laam*

# Chapter 2: *I'raab* (Inflexion)

**Definition:**

"Changing of the ending of words explicitly or implicitly due to differences in the factors/agents that enter unto

them"

All nouns undergo inflexion except for six types:

1. Pronouns (المُضمَراتُ)

2. Conditional nouns (أسماءُ الشَّرطِ)

3. Demonstrative nouns (أسماءُ الإشارةِ)

4. Conjunctive nouns (الأسماءُ الموصولةُ)

5. Interrogative nouns (أسماءُ الاستفهامِ)

6. Verbal nouns (أسماءُ الأفعالِ)

**Explicit *I'raab***: Examples include جاء زيدٌ ، مررت بزيدٍ ،رأيت زيداً

**Implicit I'raab**:

*Ta'athur*: The *Alif Maqsoorah* cannot explicitly accept any *Harakah* and so the inflexion signs are implicit in

all three cases of *Raf', Nasb* and *Khafdh*. E.g.: رأيت الفتى or مررت بالفتى or جاء الفتى

*Thiqal*: The *Yaa' Manqoosah* can't explicitly accept the *Kasrah* or *Dhammah* due to heaviness and so the

inflexion signs are implicit in the cases of *Raf'* and *Khafdh*. E.g.: رأيت القاضيَ or مررت بالقاضي or جاء القاضي

*Munaasabah*: The *Yaa' Mutakallim* attached onto the end of nouns forces the ending of the noun to carry a

*Kasrah* which is the place where the inflexion signs are supposed to be. Thus, the inflexion signs are implicit in

all three cases. E.g.: رأيت غلامي or مررت بغلامي or جاء غلامي

# Categories of *I'raab*

*I'raab* only deals with:

1. *Ism*

2. *Fi'l Mudaari'*


There are four categories of *I'raab*:


1. *Raf'* (Nominative) : can enter upon *Ism* and *Fi'l Mudaari'*

2. *Nasb* (Accusative) : can enter upon *Ism* and *Fi'l Mudaari'*

3. *Khafdh* (Genitive) : only enters upon *Ism*

4. *Jazm* (Jussive) : only enters upon *Fi'l Mudaari'*


# Signs of *Raf'*


*Raf'* has four signs:


1. *Dhammah*

2. *Waw*

3. Affirmation of the *Noon*

4. *Alif*


The *Dhammah* is a sign of *Raf'* for:

A. The singular noun (*Al ism al mufrad*): Those nouns that are not dual or plural are called singular nouns

   or *Al ism al mufrad*. An example is زيدٌ in جاء زيدٌ

B. The broken plural (*Jam' Al Takseer*): Those nouns that show two or more with a change occurring to the

   form of its singular (Mufrad) noun. An example is رجالٌ in

   جاء رجالٌ

C. The feminine sound plural (*Jam' Al Mu'annath Al Saalim*): Those nouns that show more than two

feminine things without a change occurring to the form of its singular (*Mufrad*)

noun. An example is المسلمات in جاءت المسلمات

D. An imperfect tense verb (*Fi'l Mudaari*) on the condition that nothing is attached to

the end of it. An example is يذهب in يذهب محمد إلى السوق

The *Waw* is a sign of *Raf'* for:

A. The masculine sound plural (*Jam' Al Muthakkar Al Saalim*). Those nouns that show more than two

masculine things without a change occurring to the form of its singular

(*Mufrad*) noun.

An example is المسلمون in جاء المسلمون

B. Five nouns (*Al Asma' Al Khamsa*): أبوك أخوك حموك فوك ذو مال

If four conditions are met, the *Raf'* sign for these five nouns is *Waw*:

i. They must be singular (*Mufrad*)

ii. They must be magnified (*Mukabbar*)

iii. They must be possessed (*Mudaaf*)

iv. Attributed to all nouns except the vocative particle (*Yaa' Al Mutakallim*)

3. The affirmation of the *Noon* is a sign of *Raf'* for:

A. The Five verbs (*Al Af'aal Al Khamsah*): They are:

- Imperfect tense verb that denotes 3rd person masculine plural e.g. يفعلون

- Imperfect tense verb that denotes 2nd person masculine plural e.g. تفعلون

- Imperfect tense verb that denotes 3rd person masculine dual e.g. يفعلان

- Imperfect tense verb that denotes 2nd person masculine dual e.g. تفعلان

- Imperfect tense verb that denotes 2nd person feminine singular e.g. تفعلين

4. The *Alif* is a sign of *Raf'* for:

   A. The Dual noun (*Al Muthannaa*): that denotes duality (meaning two only). An

   example is المسلمان in جاء المسلمان

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**<u>Signs of Nasb</u>**

*Nasb* has five signs:

1. *Fathah*

2. *Alif*

3. *Kasrah*

4. *Yaa'*

5. Removal of the *Noon*

The *Fathah* is a sign of *Nasb* for:

   A. The singular noun (*Al ism al mufrad*): An example is زيدا in رأيت زيدا

   B. The broken plural (*Jam' Al Takseer*): An example is الرجال in رأيت الرجال

   C. An imperfect tense (*Fi'l Mudaari*) on the condition that nothing is attached to the

   end of it. An example is يذهب in لن يذهب محمد إلى السوق

The *Alif* is a sign of *Nasb* for:

   A. The Five nouns (*Al Asma' Al Khamsa*). An example is رأيت أباك وأخاك

The *Kasrah* is a sign of *Nasb* for:

A. The feminine sound plural (*Jam' Al Mu'annath Al Saalim*): An example is المسلمات in

رأيت المسلمات

The *Yaa'* is a sign of *Nasb* for:

A. The masculine sound plural (*Jam' Al Muthakkar Al Saalim*): An example is المسلمين in

رأيت المسلمين

B. The Dual noun (*Muthannaa*): An example is المسلمين in رأيت المسلمين

The removal of the *Noon* is a sign of *Nasb* for:

A. The Five verbs (*Al Af'aal Al Khamsah*): They are:

➢ Imperfect tense verb that denotes 3rd person masculine plural e.g. لن يفعلوا

➢ Imperfect tense verb that denotes 2nd person masculine plural e.g. لن تفعلوا

➢ Imperfect tense verb that denotes 3rd person masculine dual e.g. لن يفعلا

➢ Imperfect tense verb that denotes 2nd person masculine dual e.g. لن تفعلا

➢ Imperfect tense verb that denotes 2nd person feminine singular e.g. لن تفعلي

## Signs of Khafdh

The signs of *Khafdh* are three:

1. *Kasrah*

2. *Yaa'*

3. *Fathah*

The *Kasrah* is a sign of *Khafdh* for:

A. The singular noun (*Al ism al mufrad*) that is fully declinable (*Munsarif*) meaning that it can accept *Kasrah & Tanween*. An example is زيد in مررت بزيد

B. The broken plural (*Jam' Al Takseer*) that is fully declinable (*Munsarif*) meaning that it can accept *Kasrah & Tanween*. An example is رجال in مررت برجال

C. The feminine sound plural (*Jam' Mu'annath Saalim*). An example is مسلمات in
مررت بمسلمات

The *Yaa'* is a sign of *Khafdh* for:

A. The Dual noun (*Muthannaa*): An example is المسلمين in مررت بالمسلمين

B. The masculine sound plural (*Jam' Muthakkar Saalim*). An example is المسلمين in مررت بالمسلمين

C. The Five nouns (*Al Asma' Al Khamsh*). An example is أخيك in مررت بأخيك

The *Fathah* is a sign of *Khafdh* for:

A. The noun that cannot be fully declined i.e., cannot accept *Kasrah* or *Tanween*.

An example is عثمان in مررت بعثمان An example is

## Signs of Jazm

The signs of *Jazm* are two:

1. *Sukoon*

2. Removal (*Hathf*)

*Hathf* divides into two:

A. Removal of the defective letters (*Harf Al 'illah*) which are *Alif, Waw & Yaa'*

B. Removal of the *Noon*

If the imperfect tense verb ends with a non-defective letter, its sign of *Jazm* will be

*Sukoon*. An example is يذهبْ in لم يذهبْ محمد الى السوق

If the imperfect tense verbs end with a defective letter, its sign of *Jazm* will be removal of the defective letter. An example of imperfect tense verbs that end with defective letters include يدعو يخشى يرمي.

When placed in the state of *Jazm* these words will become لم يدع ولم يخش ولم يرم with the *Harakah* placed on the ending of the words to denote the removed defective letter.

If the imperfect tense verb is from the *Al Af'aal Al Khamsah*, the sign of *Jazm* is removal of *Noon*.

    i.      Imperfect tense verb that denotes 3rd person masculine plural e.g. لم يفعلوا

    ii.     Imperfect tense verb that denotes 2nd person masculine plural e.g. لم تفعلوا

    iii.    Imperfect tense verb that denotes 3rd person masculine dual e.g. لم يفعلا

    iv.    Imperfect tense verb that denotes 2nd person masculine dual e.g. لم تفعلا

    v.     Imperfect tense verb that denotes 2nd person feminine singular e.g. لم تفعلي

## **A Summarisation**

**Singular noun (*Al Ism Al Mufrad*):**

1. Sign of *Raf'* is *Dhammah*

2. Sign of *Nasb* is *Fathah*

3. Sign of *Khafdh* is *Kasrah*

**Broken plural (*Jam' Al Takseer*):**

1. Sign of *Raf'* is *Dhammah*

2. Sign of *Nasb* is *Fathah*

3. Sign of *Khafdh* is *Kasrah*

**Feminine sound plural (*Jam' Al Mu'annath Al Saalim*):**

1. Sign of *Raf'* is *Dhammah*

2. Sign of *Nasb* is *Kasrah*

3. Sign of *Khafdh* is *Kasrah*

**Note** that the feminine sound plural category could be generalised to include all words that are pluralised with the addition of an *Alif* and a *Taa'* to its ending. They are of five types:

1. Single nouns that end in a feminine *Taa'* (المفرَدُ المنتهي بتاءِ التَّأنيث) e.g., أُخْت، بِنْت، نسَّابة، ثَمَرَة، طلحة، فاطمة
   
   **Note** that some words are anomalous and fall in the *Jam' Al Takseer* category despite having single nouns that end in a feminine Taa' e.g., شاة، شَفَة، أَمَة

2. The feminine proper noun (اسمُ العَلَم المؤنَّث) e.g., زَينب، سُعدى، عَفراء

3. The description of a non-intelligible masculine (صفةُ المذكَّر غير العاقِل) e.g., أياماً معدوداتٍ

4. The diminutive form of a non-intelligible masculine (مصغَّر المذكَّر غير العاقِل) e.g., دُرَيْهِمات.

5. The generic feminine noun (made by feminine with an *Alif*) whose masculine form is not upon the pattern of أفْعَل or فَعْلان since their generic feminine nouns are not pluralised with the addition of an *Alif* and *Taa'* to its end

**Imperfect tense verb that does not end with a defective letter and is free from anything attached to its ending (*Al Fi'l Al Mudaari' Al Saheeh Al Aakhir*):**

1. Sign of *Raf'* is *Dhammah*

2. Sign of *Nasb* is *Fathah*

3. Sign of *Jazm* is *Sukoon*

**Imperfect tense verb that ends with a defective letter (*Al Fi'l Al Mudaari' Al Mu'tal Al Aakhir*):**

1. Sign of *Raf'* is *Dhammah*

2. Sign of *Nasb* is *Fathah*

3. Sign of *Jazm* is removal of the defective letter

**Nouns that are not fully declinable (*Ism Al Ghayr Munsarif*):**

1. Sign of *Raf'* is *Dhammah*

2. Sign of *Nasb* is *Fathah*

3. Sign of *Khafdh* is *Fathah*

**Note** that there are two instances where the sign of *Khafdh* for this type is a *Kasrah*.

They are:

1. When the word occurs as a *Mudaaf* e.g., في أَحْسَنِ تَقْويمٍ

2. When the word is made definite with the addition of the definite *Laam* e.g., الأعْمى والأصَمِّ

Those nouns that are not fully declinable are, generally, eight types:

1. A proper noun that ends in an additional *alif* and *noon*, e.g.: عثمان on the condition that the letters before this addition are more than two.

2. A proper noun in a form like that of a verb, e.g.: أحمَد

3. A proper noun that is an insignificant compound, e.g.: بعلبك

4. A proper noun that is non-Arabic and more than three letters, e.g.: إبراهام

5. A proper noun that is feminine, either grammatically (مُعاوية), or real (مريم), or both (وردة)

6. A proper noun that is transformed, e.g.: عُمَر which is transformed from عامر and they're divided into five categories which are detailed in longer works.

7. Plurals in the form of مَفَاعِل and مَفَاعِيل on the condition that the first letter carries a *Fathah* and the letter after the *Alif* has a *Kasrah*.

8. *Maqsoor* and *Mamdood* nouns ending in the feminine alif whether they are singular or plural or proper or adjective on the condition that the alif is additional, not an original letter of the word and that it has four letters or more

## Dual Nouns (*Muthanna*):

1. Sign of *Raf'* is *Alif*

2. Sign of *Nasb* is *Yaa'*

3. Sign of *Khafdh* is *Yaa'*

**Note** that the following cases are attached onto the dual noun:

1. Phrases that were initially dual but have been mainly used as a singular e.g., البَحرَين which is the name of the country

2. The phrases اثْنان واثْنَتان

3. The phrases كِلا، وكِلْتا when complimented with a connected prefixed noun (*Dhameer*)

4. Words that Arabs have used for generalisation purposes e.g., الأبوَين which refers to parents (Mom + Dad) or العُمَرَين which refers to Abu Bakr and Umar

5. The phrases اللَّذانِ، واللَّتان، وهذان، وهاتان

## Masculine sound plural (*Jam' Al Muthakkar Al Saalim*):

1. Sign of *Raf'* is *Waw*

2. Sign of *Nasb* is *Yaa'*

3. Sign of *Khafdh* is *Yaa'*

**Note** that the conditions for a word to be *Jam' Al Muthakkar Al Saalim* include:

1. It must be used for intelligible things or that which is likened to it e.g., ساجِدينَ or صالحون

2. Its singular must not have a *Taa' Al Ta'neeth* e.g., أحمد not حَمزة

3. Its singular must be a proper noun e.g., بَكْر or a dimunitive description e.g., أُحَيْمِر or a description that can accept a *Taa' Al Ta'neeth* e.g., ضارب

**Note** that *Manqoos* and *Maqsoor* nouns can be made into a masculine sound plural by removing the *Yaa'* and *Alif* from their ends and then adding the two extra letters (*Waw-Noon* or *Yaa'-Noon* depending on inflexion).

However, for the *Raf'* case, the *Manqoos* will have a *Dhammah* before the added letters to pluralise and in the *Jarr* and *Nasb* cases, they will have a *Kasrah*, e.g.: القاضِينَ and القاضُون

Whereas the *Maqsoor* will have a *Fathah* before the added letters for all three cases, e.g.: الْمُصْطَفَينَ and الأعْلَوْنَ

**Note** that the following nouns are attached onto the *Jam' Al Muthakkkar Al Saalim*:

1. Decade numbers from 20 to 90 e.g., عِشْرونَ to تِسعينَ

2. The phrase أهْلون which is a plural of the word أهْل

3. The phrase أرَضونَ which is a plural of the word أرض

4. The phrase عالَمونَ which is a plural of the word عالَم

5. The phrase بَنُون which is a plural of the word ابن

6. The phrase أولو which has no singular

7. The phrase سُنون which is a plural of the word سَنة

8. The phrase أجمعون

**Note** that there are differences between the *Muthanna* and the *Jam' Al Muthakkar Al Saalim*:

1. The Noon in the *Muthanna* always has a Kasrah whilst the Noon in the *Jam' Al Muthakkar Al Saalim* always has a Fathah

2. In both cases, the *Noon* must be removed when they are complimented to a prefixed noun

3. If a proper noun is of the form of a *Muthanna* or a *Jam' Al Muthakkar Al Saalim*, it is possible for it to have the same signs of inflexion as the *Muthanna* or *Jam' Al Muthakkar Al Saalim* or for it to have the same signs of inflexion as the *Ism Al Mufrad*

The five Nouns (*Al Asmaa' Al Khamsah*):

1. Sign of *Raf'* is *Waw*

2. Sign of *Nasb* is *Alif*

3. Sign of *Khafdh* is *Yaa'*

The five Verbs (*Al Af'aal Al Khamsah*):

1. Sign of *Raf'* is affirmation of the *Noon*

2. Sign of *Nasb* is removal of the *Noon*

3. Sign of *Khafdh* is removal of the *Noon*

**Note** that it is possible for these verbs to have their Noon removed even in the Raf' case, e.g.: لا تدْخُلون الجنَّةَ حتَّى
تؤمِنوا، ولا تُؤمِنوا حتَّى تحابُّوا

# Chapter 3: *Al Nakirah* and *Al Ma'rifah*: Definite and Indefinite Nouns

There are six types of *Al Ma'rifah*:

1. The pronoun (الضَّمير)

2. The proper noun (العَلَم)

3. The demonstrative noun (الإشارة)

4. The conjunctive noun (الموصول)

5. That which is made definite with the addition of أل

6. That which is made definite through attribution (إضافة)

## One: The Pronoun

The pronoun divides into two types:

1. Connected (متَّصل)

2. Separated (منفصل)

The connected pronoun is of three types:

1. Always in the *Raf'* case. They are:

   a. *Taa' Al Faa'il* e.g., (ضَرَبْتَ ضَرَبْتِ ضَرَبْتُ)

   b. *Noon Al Niswah* e.g., (ضَرَبْنَ)

   c. *Waw Al Jama'ah* e.g., (ضَرَبُوا)

   d. *Alif Al Ithnayn* e.g., (ضَرَبا)

   e. *Yaa' Al Mukhaatabah* e.g., (اضْرِبي)

2. Can accept *Raf'* and *Nasb* only. They are:

   a. *Kaaf Al Mukhaatabah* e.g., (ضَرَبَكَ، مَرَّ بِكَ)

   b. *Haa' Al Ghaa'ib* e.g., (ضَرَبَهُ، مَرَّ بِهِ)

   c. *Yaa' Al Mutakallim* e.g., (ضَرَبَني، مَرَّ بِي)

3. Can accept all three signs. They are:

   a. 1st person *Mutakallim* plural e.g., (قُمْنا، ضَرَبَنا، مَرَّ بِنا)

The separated pronoun is of two types:

1. Always in the *Raf'* case. They are: أَنَا، أَنْتَ، أَنْتِ، أَنْتُما، أَنْتُمْ، أَنْتُنَّ، نحنُ، هُوَ، هِيَ، هُما، هُمْ، هُنَّ

2. Always in the *Nasb* case. That is إِيَّا and what conjugates from it such as إِيَّايَ، إِيَّانا، إِيَّاكَ، إِيَّاكِ، إِيَّاكُما، إِيَّاكُمْ،

إِيَّاكُنَّ، إِيَّاهُ، إِيَّاها، إِيَّاهُما، إِيَّاهُمْ، إِيَّاهُنَّ

The pronoun could either be:

1. Apparent i.e., what was discussed above

2. Implicit (مستَتِر)

The implicit pronoun is associated with verbs and is of two types:

1. Must be implicit (مستترٌ وجوباً) and this occurs when you cannot put an apparent pronoun right after it.

This occurs in:

    a. Imperative verbs e.g., اضْرِب

    b. First person imperfect tense verbs e.g., نَضْرِبُ and أَضْرِبُ

    c. Second person imperfect tense verbs e.g., تَضْرِب

    d. *Ism Fi'l Amr* e.g., صَهْ

2. Can be implicit (مستَتِرٌ جوازاً) and this occurs when you can put an apparent pronoun after it. This occurs

in:

    a. Past tense verbs e.g., ضَرَبَ

    b. Third person imperfect tense verbs e.g., يَضْرِبُ، نَضْرِبُ

    c. Descriptions e.g., ضارِب، مضروب

**Note** that if you want to pluralise pronouns such as the *Taa' Al Faa'il*, *Kaaf Al Mukhaatabah* and *Haa' Al Ghaa'ib*, you must add a *Meem Saakinah*, e.g.: (ضَرَبْتُمْ، ضَرَبَكُمْ، ضَرَبَهُمْ)

However, if you add a *Waw* that denotes plurality onto that Meem or an *Alif* that denotes duality, the *Meem* takes a *Dhammah*,

e.g.: ضَرَبَهُما and ضَرَبْتُمُوهُمْ

**Note** that the *Noon* in ضَرَبَنِي is known as *Noon Al Wiqaayah*. It is present to protect the verb from having a

*Kasrah* so the *Yaa' Al Mutakallim* can attach to the verb,

e.g., أَكْرَمَنِي، يُكْرِمُنِي، أَكْرِمْنِي

The 3ʳᵈ person pronoun must have something that it returns to, known as المفسِّر e.g., سَعْدٌ يَضْحَكُ

Here, the implicit pronoun in يضْحَك which is (هو) returns to سَعْد.

Pronouns can be used for emphasis, and they are known as ضمير الفَصْل , e.g., كُنْتَ أَنْتَ الرَّقيبَ علَيْهِمْ

## Two: The Proper Noun

A proper noun is a word that indicates one instance of a genius without regarding another.

It is of four types:

1. Singular e.g., محمَّد

2. Compound through *Idaafah* i.e., compliment to a prefixed noun e.g., عبْد الله

3. A real compound e.g., معْدِي كَرِب

4. An attribute e.g., تأبَّط شرأ

**Note** that the proper noun, in most cases, cannot accept أل

The exceptions are numbers and names such as الحارث، الفَضْل، العبَّاس

## Three: The Demonstrative Noun

A demonstrative pronoun is that which denotes a specific thing by pointing to it.

It is of types:

1. Singular masculine: ذا، ذاكَ، ذلكَ

2. Singular feminine: ذِي، تِي، تا، ذِهِ، ذِهْ، تِهِ، تِهْ، ذِهِي، تِهِي، ذاتُ، ذِيكَ، تَيْكَ، تِيكَ، ذِيكَ، تِلْكَ، تَلْكَ، تالكَ

3. Dual masculine: ذانِ، ذانِكَ، ذَيْنِ، ذَيْنِكَ

4. Dual feminine: تانِ، تانِكَ، تَيْنِ، تَيْنِكَ

5. Plural: أولاءِ، أولئكَ

6. To denote place: هُنا، هُناكَ، هُنالِكَ whilst ثَمَّ is only for far

**Note** that those demonstrative nouns that end in a *Kaaf* usually infer the thing being pointed at as being far. Although sometimes a demonstrative noun that is used to show something close may be used for something far and vice-versa, e.g., ذلكَ الكِتابُ

The ه that precedes the demonstrative noun is known *Haa' Al Tanbeeh* and is always added to the demonstrative nouns that show something close, e.g., هذا

**Fourth: The Conjunctive Noun**

A conjunct is a term whose meaning is not complete except by the sentence mentioned after it, called a relative clause (صلة الموصول).

It is of two types:

1. *Harfi*
2. *Ismi*

What we care about here is the 2nd type.

This divides into two:

1. Specific conjuncts which are of two types and each type is divided into singular, dual, and plural. They are:
   a. Masculine: الَّذي، اللَّذان، الَّذين، الألى
   b. Feminine: الَّتي، اللَّتان، اللَّاتي، اللَّائي، اللَّواتي

2. Common conjuncts which apply across the singular, dual, plural, masculine or feminine. They are مَنْ، ما and أيُّ، ذُو where مَنْ is generally used for intelligible beings, ما is generally used for non-intelligible beings, ذُو is used for both on the condition that it comes after an interrogative مَنْ or ما and can be replaced with الَّذي, أيُّ is used when complimented to a definite noun (المعرفة)

Conjuncts need a relative clause after it to complete its meaning. Its conditions are that it be a sentence (جملة) or resembles a sentence (شِبْهُ جملة)

Also, the relative clause must have a pronoun which refers to the conjunct and follows it in number and gender. This is known as the عائد

E.g.: جاءَ الَّذي أكرَمْتُهُ the relative clause is أكرَمْتُهُ and the pronoun that refers to the conjunct and follows it in number and gender is هُ

Conjunctive nouns do not accept inflexion except for أيُّ.

However, there is one instance where أيُّ does not accept inflexion and is instead fixed upon the *Dhammah*.

This is when it is complimented to a prefixed noun and the pronoun which refers to it is an implicit pronoun.

E.g., ثُمَّ لنَنْزِعَنَّ مِنْ كُل شيعةٍ أيُّهُمْ أشَدُّ where the pronoun that refers to أيُّ is an implicit pronoun that is (هُوَ)

**Note** that مَنْ and ما can also be conditional (شرطية) and interrogative (استفهامية) nouns

E.g.: مَنْ يَعْمَلْ سوءًا يُجْزَ بهِ and مَنْ إلهٌ غيرُ الله , وَما رَبُّ العالمينَ and وَما تَفْعَلوا مِنْ خَيرٍ يَعْلَمْهُ الله

**Fifth: The Definite Noun with أل**

A definite noun with the أل is any noun where an alif and Laam is added to make it definite.

The types of أل include:

1.  *'Ahdiyyah* (عَهْديَّة): function is to render the word it attaches to definite.

    It can be of two types:

    a.  *Dhikriyy* (ذكري) which is when it is referring to what has already been mentioned, e.g.: أرْسلْنا إلى فِرْعَوْنَ رَسُولاً. فعَصَى فِرْعَوْنُ الرَّسُولَ

    b.  *Dhihniyy* (ذهني) which is when the word being referred to is understood by the listener, e.g.: إِذْ يُبايِعونَكَ تَحْتَ الشَّجَرَةِ

2. *Jinsiyyah* (جِنْسِيَّة): function is to encompass all the individuals of a genus known as استغراق, e.g.: إِنَّ الإنسانَ لَفي خُسْر

3. *Zaa'idah* (زائِدَة): is extra and has no grammatical benefit. It can be necessary such as that which prefixes the demonstrative nouns e.g.: الَّذي، الَّتي or not necessary such as those that enter upon names e.g.: الفَضْل

**Sixth: The Prefixed Noun**

A prefixed noun is a noun that is constructed to any of the five aforementioned definite nouns.

E.g.: كِتابى (my book), كتابُ خالِدٍ (Khalid's book), كتابُ المُعَلِّم (the teacher's book), كِتابُ هذا (the book of this person), كِتابُ الَّذي زارك بالأمْس (the book of the one who visited you yesterday),

## **Chapter 4: Principal and Complementary parts to a Sentence**

The principal components of a sentence (العُمَد) in Arabic grammar are those parts that cannot be removed during speech without evidence.

They are:

1. The Nominative case (المرفوعات) nouns and they are:

   a. The inchoative (المبتدأُ)

   b. The predicate (الخبرُ)

   c. The inchoatives of *kaana* and its sisters (اسمُ (كان) وأخواتِها)

   d. The *Khabar* of the preposition *Inna* and its sisters (خبرُ (إنَّ) وأخواتِها)

   e. The actor (الفاعِلُ)

   f. The subject of the predicate (نائبُ الفاعل)

2. The following accusative case (المنصوبات) nouns:

   a. The *Khabar* of *kaana* and its sisters (خبرُ كان وأخواتها)

   b. The inchoatives of the preposition *Inna* and its sisters (اسمُ إنَّ وأخواتها)

The complementary components of the sentence (الفضلات) in Arabic Grammar are those parts that complete the speech and can be left aside during the construction of a sentence. They are:

1. The following accusative case (المنصوبات) nouns:

    a. The *Maf'ool Bihi* (المفعولُ به)

    b. The *Maf'ool Mutlaq* (المفعولُ المطلَقُ)

    c. The *Maf'ool Lahu* (المفعولُ له)

    d. The *Maf'ool Feehi* (المفعولُ فيه)

    e. The *Maf'ool Ma'ahu* (المفعولُ معهُ)

    f. The *Haal* (الحالُ)

    g. The *Tamyeez* (التَّمييزُ)

    h. The *Istithnaa'* (الاستثناءُ)

    i. The *Munaadaa* (المنادَى)

**The inchoative and the Predicate (*Al Mubtada'* and *Al Khabar*)**

The *Mubtada'* and its *Khabar* are nouns that make up a complete sentence.

The *Mubtada'* is a noun in the nominative case that is mentioned at the beginning of a sentence. E.g.: العلمُ نافعٌ

The *Mubtada'* can be one of two:

1. An explicit noun e.g.: محمَّدٌ رَسولُ الله

2. An interpreted noun e.g.: وَأَن تَصوموا خيرٌ لكُمْ where you combine the أَن with the verb تَصوموا to interpret it as the *Mubtada'* صيامُكُمْ

**Note** that the *Mubtada'* is:

1. Always in the nominative case

2. Mostly precedes its *Khabar*, meaning that it can:

a. Be followed by a *Khabar* , e.g.: سَعْدٌ عابِدٌ

b. Be followed by an actor that takes the position of a *Khabar*, e.g.: أعابِدٌ سَعْدٌ where عابِدٌ is a noun that describes the doer of an action (اسمُ فاعلٍ) and سَعْدٌ is the actor and has taken the position of the *Khabar*.

c. it usually is definite

d. its *Khabar* must be the same in singularity, duality, plurality, masculinity, and femininity.

3. It usually is definite

4. Its *Khabar* must be the same in singularity, duality, plurality, masculinity, and femininity.

A *Khabar* is a word that completes the meaning of the *Mubtada'*. E.g.: المطرُ غزيرٌ

The *Khabar* can be:

a. A single word e.g., اللهُ قَديرٌ

b. A sentence which needs a connector to connect it to the *Mubtada'*. This could be:

   a. A pronoun e.g., أَنَسٌ أبوهُ عالِمٌ

   b. Pointing back to the *Mubtada'* e.g., ولِباسُ التَّقوى ذلكَ خيرٌ where ذلكَ خيرٌ is the *Khabar* for the 1st *Mubtada'* ولِباسُ and the connector is the demonstrative noun ذلكَ

   c. Repeating the *Mubtada'* again e.g., الحاقَّة. ما الحاقَّة where the ما الحاقَّة is the *Khabar* for the 1st *Mubtada'* الحاقَّة and the connector is the repetition of the 1st *Mubtada'*

   d. A generality in the *Khabar* that encompasses the *Mubtada'* e.g., إبراهيمُ نِعْمَ الصَديقُ where نِعْمَ الصَديقُ is the *Khabar* and is connected to the *Mubtada'* through Ibrahim falling under the generality of the term الصَديقُ

**Note** that if the sentence that acts as a *Khabar* shows exactly the same meaning as the *Mubtada'*, no connector is needed. E.g., قُلْ هُوَ اللهُ أحدٌ where اللهُ أحدٌ is the *Khabar* for the *Mubtada'* هُوَ and since the *Khabar* shows the same meaning as the *Mubtada'*, no connector is needed.

c. A resemble to a sentence (شِبْهُ جُملةٍ) which can be:

   a. An adverbial noun of time or place (ظَرْفٌ) e.g., الرَّكْبُ أَسْفَلَ منكُمْ

b.  A prepositional phrase (جارٌّ ومجرورٌ) e.g., الحمدُ للهِ رَبِّ العالمينَ

We mentioned that the *Mubtada'* usually precedes its *Khabar*. However, there are cases where the *Khabar* must precede the *Mubtada'*. They are:

1.  If the *Khabar* is an adverbial noun of time or place or a genitive prepositional phrase (i.e., a *Shibh Jumlah*) and the *Mubtada'* is indefinite. E.g.: في البيت لصٌّ

2.  If the *Khabar* is an interrogative noun, e.g., كيفَ حالُكَ as interrogative nouns must be started with in speech

3.  If the *Mubtada'* is connected to a pronoun that refers to a part of the *Khabar*, e.g., في البَيْتِ أهْلُهُ as there needs to be a noun that precedes the pronoun so that the pronoun can refer back to it.

4.  If the *Mubtada'* is intended by itself, e.g., ما خالقٌ إلَّا الله

However, if there is no fear of the *Khabar* being mixed up with the *Mubtada'*, e.g., في الدَّار زَيْدٌ as the prepositional phrase في الدَّار can never be misunderstood to be the *Mubtada'*, it can be placed ahead of the *Mubtada'*.

It is possible for the *Khabar* to be dropped and that is in 4 cases:

1.  When it occurs before the answer to لولا, e.g., لَوْلا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ

2.  When it occurs before the answer to an oath, e.g., لَعَمْرُكَ إنَّهُمْ لَفي سَكْرَتِهِمْ where the *Khabar* لَعَمْرُكَ قَسَمي is dropped

3.  When the *Mubtada'* is followed by a Waw that denotes "with/accompaniment" [*Musaahabah*] e.g., كلُّ إنْسانٍ وذمَّتُهُ

4.  If the *Mubtada'* is a verbal noun and is followed by a *Haal* [this will be discussed later] that cannot be treated as a *Khabar* e.g., أَخْطَبُ ما يكونُ الأميرُ قائماً where the *Khabar* is حاصِلٌ قائماً

# Annular of the *Khabar* and *Mubtada'*

An annular is a word that is added to a *Mubtada'* and *Khabar* and changes their situation. An annular is either a verb (incomplete verbs or appropinquation verbs) or prepositions (particles which resemble a verb and the لا which negates an entire genus).

## *Kaana* and its sisters

*Kaana* and its sisters are verbs that are placed before a *Mubtada'* and a *Khabar* putting the *Mubtada'* in the nominative case and the *Khabar* in the accusative case. E.g.: كانَ البَردُ قارساً

It is of two types:

1. That which functions without condition, and they are:

   كانَ، أمْسى، أصْبَحَ، أضْحى، ظَلَّ، باتَ، صارَ، ليسَ

2. That which functions on condition that a negation, prohibition, or invocation precedes it, and they are:

   زالَ، بَرِحَ، فَتِئَ، انفكَّ

3. That which functions on condition that a gerundival *Maa* (ما المصدريَّة) precedes it carrying the meaning of time, and they are:

   دامَ

*Kaana* and its sisters are incomplete verbs. This means that they denote the state of a person or thing. They are not completed with the subject alone, rather they need a *Khabar* to complete the meaning.

**Note** however that when these verbs denote an event and not a state, they are complete verbs.

**Note** that these verbs have either imperfect or imperative tense forms except لَيْسَ which has no form except the past tense form

**Note** that *Kaana* and its sisters along with its *Ism* can be dropped if it comes after conditional particles such as إنْ and لَوْ like in النَمِسْ وَلَوْ خاتَماً مِن حَديدٍ which originally would have been

ولَوْ كانَ الملتَمَسُ خاتَماً من حديدٍ

***Inna* and its sisters**

*Inna* and its sisters are prepositions that are placed before a *Mubtada'* and a *Khabar* putting the *Mubtada'* in accusative case and the *Khabar* in the nominative case. E.g.: إنَّ البَردَ قارسٌ

Its types include:

1. إنَّ and أنَّ which have the meaning of emphasis

2. لكنَّ which has the meaning of but

3. كأنَّ which has the meaning of resemblance

4. لَيْتَ which has the meaning of impossible yearning/hope

5. لَعَلَّ which has the meaning of perhaps, maybe, hope.

**Note** that if a ما is added to these prepositions, they do not function as outlined.

**Note** that the particle لا acts like *Inna* when it is preceding a noun and negating an entire category (النَّافية للجِنْس) since it only enters upon indefinite nouns.

Its *Ism* must be:

1. Single (مُفرَد) not composite e.g., لا إلهَ إلَّا اللهُ

2. Be a *Mudaaf* e.g., (لا صاحِبَ عِلْمٍ ممقوتٌ) or similar to a *Mudaaf* e.g., (لا قَبيحاً فعْلُهُ ممدوحٌ)

**Note** that the *Ism* of لا is in the accusative case if it's a *Mudaaf* or similar to a *Mudaaf*. And it is indeclinable (fixed) upon the state the *Ism* would have been in the accusative case when it is not a *Mudaaf* or similar to a *Mudaaf*, e.g., إلهَ in لا إلهَ إلَّا اللهُ is fixed upon the *Fathah* as the *Ism* is a singular noun.

***Kaada* and its sisters**

*Kaada* and its sisters are appropinquation verbs that are placed before a *Mubtada'* and a *Khabar*, putting the *Mubtada'* in the nominative case and the *Khabar* in the accusative case. Its *Khabar* is always an imperfect tense verb (مُضارع),

e.g.: فهَلْ عَسَيْتُمْ إنْ توَلَّيْتُمْ أن تُفْسِدُوا في الأرْضِ , وَعَسى أن تَكْرَهوا شَيئاً , وما كادُوا يَفْعَلونَ

There are divided into three types:

1. Verbs that denote closeness of an occurrence (أفعالَ المقارَبة) and they are

   كادَ، كَرِبَ، أَوْشَكَ، هَلْهَلَ، أَوْلى، أَلَمَّ

2. Verbs of starting an action (أفعال الشروع) and they are

   جعَلَ، طَفِقَ، أَخَذَ، عَلِقَ، أَنْشَأَ، هَبَّ

   عَسى، اخلَوْلَقَ Verbs of hope for an occurrence (أفعال الرجاء) and they are

## *Thanna* and its sisters

*Thanna* and its sisters are verbs that cause BOTH the *Mubtada'* and *Khabar* to change from nominative to accusative as long as they come denoting actions of the heart or actions that show changing or inducing something. E.g., إِنَّا جعَلْناهُ قُرآناً عرَبِيًّا

They are of the following types:

1. That which shows possibility but not certainty (دلَّ على ظَنّ) and they are:

   حَجا، عَدَّ، زَعَمَ، جَعَلَ، هَبْ

2. That which shows certainty (دلَّ على يقينٍ) and they are:

   عَلِمَ، وَجَدَ، أَلْفى، دَرَى، تَعَلَّمُ

3. Used for both possibility and certainty (استُعْمِلَ في الظنّ واليَقين) and they are:

   ظَنَّ، حَسِبَ، خالَ، رَأى

4. Used to show change, inducing, or taking and they are:

   صَيَّرَ، أصارَ، جَعَلَ، وَهَبَ، رَدَّ، تَرَكَ، تَخَذَ، اتَّخَذَ

**The Actor (*Al Fa'il)***

An actor is a noun that is mentioned after an active verb and indicates the doer of the verb.

E.g.: لَعِبَ الصَّغيرُ

There are 4 main types of actors:

1. A clear noun, e.g.: طَلَعَتِ الشّمسُ

2. An apparent pronoun, e.g.: نَجَحتُ في الامتحانِ

3. An implied pronoun, e.g.: التِّلميذُ المجتهد يَنجحُ

4. A verb that is changed into the infinitive form because of the أن preposition,

   e.g.: أَلَمْ يَأْنِ لِلَّذينَ آمَنوا أَن تَخْشَعَ قُلوبُهُمْ

**Note** that the verb becomes feminine when the actor is feminine e.g., جاءَ الرَّجُلُ vs جاءَت المرأةُ

**Note** that the verb does not change from the singular form no matter what the actor is, be it singular, dual, or plural e.g., جاءَ الرَّجُلانِ and جاءَ الرّجالُ

This is on the condition that the actor is an apparent noun and not implied.

**Note** that the actor can never be placed ahead of the verb in a sentence, and it still remain an actor. E.g., in زَيْدٌ جاءَ, Zayd is an actor. But in زَيْدٌ جاءَ, Zayd is a *Mubtada'* whilst جاءَ is a perfect tense verb whose actor is an implicit pronoun (هو) that refers back to Zayd with the sentence جاءَ and its actor being a *Khabar* in the position of *Raf'* (في محلِّ رفعٍ خَبَرٌ)

**Note** that the actor usually precedes the object (المفعول به) e.g., وَوَرِثَ سُلَيمانُ داوُدَ

However, there is a case where the actor must come after the object

1. If the actor is connected with a pronoun that refers back to the object

   e.g., وإِذِ ابتَلى إبراهيمَ ربُّهُ

Likewise, there is a case where the actor must come before the object

1. If the actor and object can easily be confused in the sentence e.g., زارَ موسى عِيسى as it may be difficult to pinpoint who is the actor and who is the object. So, it must be made clear.

**The Subject of the Predicate (*Na'ib Al Fa'il)***

A subject of the predication is an objective compliment that comes after a passive verb and takes the place of the actor that has been erased.

E.g.: قُتِلَ اللّصُّ

It takes the inflexion rulings of the actor that has been erased i.e., it is always normative.

There are 3 reasons why the actor is erased:

1. Knowledge of who it is
2. Fear of saying who it is
3. Ignorance of who it is

The verb's structure changes with the first letter taking a *Dhammah* and the penultimate letter carrying a *Kasrah* if past tense and *Fathah* if imperfect tense.

**Note** that the object can be replaced with:

1. An adverbial noun of place or time on the condition that it is specified
2. A prepositional phrase

**The Object (*Al Maf'ool Bihi*)**

An objective compliment is a noun that indicates what the verb was performed on and does not change the form of the verb.

E.g.: قرأَ سَعْدٌ القُرآنَ

It usually comes after the verb and the actor.

However, it can come before both the verb and actor in the following cases:

1. When the object is one of the words that can only come at the beginning of a sentence, e.g., a conditional or an interrogative noun. E.g.: مَن رأيتَ

2. When the object is a separated pronoun, e.g.: إياك نَعبُدُ

3. When it is made accusative by the answer to أمَّا e.g., فَأَمَّا اليَتِيمَ فَلا تَقْهَرْ

4. When it is made accusative by an imperative tense verb that has a Faa' entering upon it e.g., اللَّه فَاعْبُدْ and this Faa' is known as فاء الفَصيحَة

**The Vocative (*Al Nidaa'*)**

The vocative is a noun that is brought to the listeners attention by a vocative preposition that represents the verb 'I call.'

E.g.: يا موسَى

There are four vocative prepositions: يا ، أيا ، أي ، وا

The vocative is declinable on the accusative sign in three cases:

1. When it is a non-intended indefinite noun e.g., يا رَجُلًا خُذْ بيَدِي

2. When it is a prefixed noun e.g., يا رَسولَ اللهِ

3. When it is something similar to a prefixed noun and its compliment e.g., يا حَسَناً وَجْهُهُ

The vocative is indeclinable on the normative sign in the position of an accusative in three cases:

1. When it is not something similar to a prefixed noun and its compliment e.g., يا راحِلونَ غَداً

2. When it is an intended indefinite noun e.g., يا رجُلُ اتَّقِ اللهَ

3. When it is not a prefixed noun e.g., يا نُوحُ قَدْ جادَلْتَن

**Note** that if the vocative is indeclinable and is followed by a noun made definite with the suffix أل, you can treat it in the normative or accusative case, e.g.: يا خالِدُ البَطَلَ or يا خالِدُ البَطَلُ

**Note** that if the vocative is a proper noun that has been described e.g., يا زَيْدُ بنَ ثابتٍ, you can give the vocative the same diacritical mark as the description, so it becomes يا زَيْدَ بنَ ثابتٍ

**Note** that if the vocative is a demonstrative noun, you must describe it, e.g.: يا هذا الرَّجُلُ

**Note** that if the vocative is أيّ, add the *Haa' Al Tanbeeh* to produce أيُّها and make أيّ indeclinable with a fixed

*Dhammah*

There are different types of usages for the vocative. They include:

1. Seeking aid/help like يا لَّهِ لِلْمُسْلمينَ

2. Reaction to something that amazes you like يا لَّلْجَمالِ

3. Mourning over something like وا زَيْدُ or وا أَبَتاه or وا زَيْدا

## The *Maf'ool Al Mutlaq* (The Cognitive Accusative)

A cognate accusative is an infinitive noun mentioned after a verb from the same root as the verb.

The reasons for this include:

1. Emphasis e.g., وَكَلَّمَ اللهُ موسى تَكليماً

2. Explanation e.g., ضَرَبْتُهُ سَوْطاً or فَاجْلِدوهُمْ ثَمانينَ جَلْدَةً

**Note** that if the cognitive accusative is being used for emphasis, it can be replaced by a synonym, e.g.: قَعَدْتُ

جُلوساً

**Note** that if the cognitive accusative is being used for explanation, it can be replaced by:

1. An adjective e.g.: أذكروا اللهَ كثيراً

2. The words كُلّ and بَعْض and whatever shows its meaning

   e.g.: فَلا تَميلُوا كُلَّ الميلِ and ولَوْ تقوَّلَ عَلَيْنا بَعْضَ الأقاويلِ

3. Numbers e.g.: فَاجْلِدوهُمْ ثَمانينَ جَلْدَةً

4. Tools e.g.: ضَرَبْتُهُ سَوْطاً

## The *Maf'ool Lahu* (The Adverbial Qualification)

An adverbial qualification is an infinitive that is mentioned after the verb in order to describe the cause of the

verb, essentially answering the question why? E.g.: جاءَ خالِدٌ رَغْبةً في الخَيْر

**The *Maf'ool Feehi* (The Adverbial Qualification of Time and Place)**

An adverbial qualification of time and place is a noun mentioned to describe the time or place of the action, essentially coming in the meaning of في e.g.: صُمْتُ يومَ الخميس

The adverbial nouns of time put in the accusative case are the adverbial nouns of time that can be used as adverbs and other than adverbs. There are two conditions:

1. The noun must refer to a verb or a noun that is like a verb

2. The meaning of in (في) is implied.

   E.g., سافرتُ شهراً

These adverbial nouns of time include:

اليوم، الأسبوع، الشَّهر، العام، الوقت، الزَّمان، الصَّيف، الشِّتاء، الصَّباح، المساء، البُكْرة، العَشِيّ etc.

These are examples of adverbial nouns of place can be put in the accusative case. They are:

1. The six directions and its subsets:

   فَوق، تَحْت، أسْفَل، أعلى، يَمين، شِمال، يَسار، ذات الشِّمال، ذات اليَمين، وَراء، أمام، ناحية، نَحْو، قَريباً، جِهَة، قُرْب، وَسْط، شَطْر، بَدَل، عِنْد، لَدَى

2. Distance and weight measurements: فَرْسَخ، مِيل، بَريد، مِثْ

3. That which is rendered from the infinitive of the verb that acts upon it e.g., وأنَّا كُنَّا نقْعُدُ مِنها مَقاعِدَ where the term مَقاعِدَ is the plural of مَقْعَد which is an infinitive and is rendered from the same place as the verb that acts upon it (نقْعُدُ) which is الفُعود. Thus, مَقاعِدَ here refers to the place of sitting (مكانُ الفُعودِ)

Some adverbial nouns are indeclinable such as:

1. إذْ when referring to the past e.g.: واذْكُرُوا إذْ أَنْتُمْ قَلِيلٌ and it is always complimented to a sentence

2. إذا when referring to the future e.g.: إذا جاءَ نَصْرُ اللهِ والفَتْحُ although sometimes it can refer to the present tense when used suddenly e.g.: فَأَلْقاهَا فَإِذا هِيَ حَيَّةٌ تَسْعَى

3. الآنَ when referring to the present e.g.: الآنَ باشِروهُنَّ

4. أَمْس is indeclinable and fixed upon a *Kasrah* if you're referring to the day before today e.g.: ذَهَبَ أَمْسِ بِما فِيهِ. If not or if it is made definite with أل or complimenting with fixed nouns, it is declinable e.g.: كانَ الأَمْسُ جميلًا or رأيتُ الأَمْسَ لَطيفاً or كَأَن لم تَغْنَ بالأَمْسِ or كانَ أَمْسُنا حارًّا or مَرَّ بِنا أَمْسٌ جَميلٌ

5. بَيْنَ and عَوَانٌ which acts as an adverbial noun of time and place depending on the context e.g.: لَقَدْ تَقَطَّعَ بَيْنَكُمْ. بَيْنَ ذلكَ If, however, it comes in the context of being complimented or a preposition entered upon it, it becomes declinable e.g.: هذا فِراقُ بَيْني وَبَيْنِكَ or مِنْ بَينِ فَرْثٍ وَدَمٍ

6. حَيْثُ which is an adverbial noun of place and is always complimented to a sentence e.g.: اللهُ أَعْلَمُ حَيثُ يَجْعَلُ رِسالَتَهُ

7. بَعْدُ قَبْلُ and its subsets like أَوَّلُ، أَمامُ، قُدَّامُ، وَراءُ، خَلْفُ etc. are indeclinable and fixed upon *Dhammah* if it is not complimented (i.e., not *Mudaaf*) even though the meaning of a *Mudaaf ilayh* is possibly present. If it is *Mudaaf*, they are treated as adverbial nouns in the accusative case and an *ism majroor* if entered upon by a preposition.

## The *Maf'ool Ma'ahu* (The *Ma'ahu* Accusative)

It is a noun in the accusative state that is mentioned after a *Waaw* that has the meaning of 'with' (واوَ المصاحَبة).
E.g.: ماتَ المريضُ و طلوعَ الشمس

**Note** that the *Waw* here is a letter of *'Atf*

## The *Haal*

The *Haal* is a noun mentioned after a complete sentence in order to describe the state of the actor, the objective compliment, or the prefixed noun when the verb took place, essentially it is able to answer the question: How?

The noun can be replaced by a nominal sentence.

E.g.: جاء القائدُ ظافراً (The leader came in a state of victory)

It comes for two meanings:

1. Emphasis

2. Clarification

It must be:

1. Indefinite

2. Describing a definite noun or a specified indefinite noun or an indefinite noun that preceded by negation, interrogation, or prohibition

It can come as:

1. Singular e.g.: فخَرَجَ مِنْها خائفاً

2. Sentence e.g.: خَرَجوا مِن ديارِهِمْ وَهمْ ألوفٌ

**Note** that if the meaning will be corrupted by removing the *Haal* from the sentence, as it is initially just a complementary component to the sentence, you cannot remove it.

E.g.: وَلا تَمْشِ في الأرْضِ مَرَحاً

**The Tamyeez (The Specificative)**

The Tamyeez is a noun in the accusative state which explains the goal of an unclear word or sentence that comes before it.

E.g.: إشتريتُ رَطلاً زيتاً

There are two types of Tamyeez:

1. Essential: This clarifies an unclear noun and comes after:

   a. Measurements

      i. Volume e.g.: صاعٍ تَمْراً

      ii. Weight e.g.: غرامٍ ذَهَباً

      iii. Area e.g.: مَتْرٍ قِماشاً

b. Numbers from 11-99 e.g.: رأيتُ أَحَدَ عَشَرَ كَوْكَباً

c. What denotes similarity (مُماثلةٍ) or difference (مُغايرةٍ)

2. Relative: This clarifies an unclear sentence and comes as:

   a. Transfer from an actor or a *Mubtada'* e.g., واشْتعَلَ الرَّأْسُ شَيباً where the *Tamyeez* شَيباً comes from the actor شَيْبُ الرَّأْسِ in the original sentence اشتعَلَ شَيْبُ الرَّأْسِ or e.g., أنا أَكثَرُ مِنْكَ مالًا where the *Tamyeez* مالًا comes from the *Mubtada'* مالي in the original sentence مالي أكْثَرُ من مالكَ

   b. Similar to a transfer from an actor or a *Mubtada'* such that it is possible to interpret it without using the *Haal* in a sound and complete sentence that shows the meaning of the *Haal*, e.g., امتلأَ الإناءُ ماءً the Tamyeez ماءً can be explained in a sound and complete sentence without using a *Haal* like ملأَ الماءُ الإناءَ

**The *Istithnaa'* (The Exceptive)**

An exceptive is a noun mentioned after إلا or its sisters and is in opposition to what was mentioned before it.

E.g.: خَرَجَ التلامذةُ من المدرسةِ إلا خالداً

There are, generally, five tools: إلا، غَير، سوى، عَدا، خَلا، و حاشا

The exceptive from إلا must be put in the accusative case if:

1. The sentence before إلا is complete (تامٌ) & positive (موجَبٌ) e.g.: يعيشُ النَّاسُ براحةٍ إلا الكسلانَ

2. The sentence before إلا is a negative (غيرُ موجَبٍ) & the exceptive is not from the same genus as what it is being made an exception from (منقَطِعٌ) e.g.: ما لَهُمْ به مِنْ عِلْمٍ إلاَّ اتّباعَ الظَّنّ

3. The exceptive precedes what it is being made an exception from

The exceptive from إلا can be put in the accusative case if:

1. The sentence before إلا is from the same genus as what it is being made an exception from (متَّصِلٌ) but negative sentence (غيرُ موجَبٍ)

   e.g.: ما نَجَحَ الطلابُ إلا إبراهيمُ or ما نَجَحَ الطلابُ إلا إبراهيمَ

The state of the exceptive of إلا is determined by what comes before it when the sentence before the إلا is an

incomplete sentence e.g.: ما مَرَرْتُ إلَّا بِسَعِيدٍ or ما رأيْتُ إلَّا سَعِيداً or ما جاءَ إلا سَعِيداً

As for the exceptive of غير and سوى, they are always in the genitive case being a compliment of a prefixed noun.

However, the words غير and سوى themselves are given the same rules as the exceptive of إلا

As for عدا , خلا , and حاشا, they are prepositions and so what follows them will be in the genitive case.

However, they could also be verbs and, if that is the case, what follows them will be in the accusative case.

**Note** that if these three terms are preceded by an infinitive Ma (ما), they will always be a verb.

## Chapter 5: External Factors/Agents

These are words that impact the inflexion of the words that follow it and what sign they carry.

There are 3 types of external factors:

1. The verbs which are three:

    a. Past tense

    b. Imperfect Tense

    c. Imperative Tense

2. That which takes the position and acts like a verb. They are seven:

    a. *Ism al fi'l*

    b. The Infinitive (*Masdar*)

    c. The Active Participle nouns (*ism al fa'il*)

    d. Exaggerated Forms (*Siyagh Al Mubaalagha*)

    e. The Passive Participle nouns (*ism al maf'ool*)

    f. Superlative nouns (*Ism al tafdhil*)

    g. Epithet (*Al Sifah Al Mushabbahah*)

3. Those prepositions that are of two types:

   a. Those which act on nouns: The prepositional phrases and those particles that resemble a verb e.g., *Inna* and its sisters

   b. Those which act on verbs: The phrases that act on the imperfect tense verbs. They are:

      i. The Jawaazim

      ii. The Nawaasib

**The Prepositional Phrase**

There are 14 prepositional phrases.

They are الباءُ، اللَّامُ، الكافُ، الواوُ، التَّاءُ، مِنْ، عَنْ، في، مُذْ، رُبَّ، إلي، مُنْذُ، على، خَلا، عَدا، حتَّى، حاشا

Each of these phrases has known meanings.

 **Note** that in order to exist, the *Jaar & Majroor* must be connected to a verb or that which is similar to it, either explicitly or implicitly, in phrase or in meaning, so that the benefit of the sentence can be ascertained.

**The Word after a Prefixed Noun**

The word after a prefixed noun is a compliment to a prefixed noun. E.g.: خادِمُ الامير )

If the prefixed noun has *Tanween* it must be erased. E.g., كِتابُ محمَّدٍ instead of كِتابٌ محمَّدٍ

If the prefixed noun is in the dual form or the masculine sound plural form, the Noon must be erased. E.g.: يدا الرّجُلِ instead of يدانِ الرّجُلِ

**The Imperfect Tense Verb**

The imperfect tense verb can only be in the subjunctive (*Nasb*) or jussive (*Jazm*) case if certain prepositions precede it. These are called:

1. Subjective Prepositions (*Adawaat Al Nasb*)

2. Jussive Prepositions (*Adawaat Al Jazm*)

Otherwise, it is in the nominative case.

**Note** that we have already discussed when the imperfect tense verb is indeclinable.

**The subjective prepositions (*Adawaat Al Nasb*)**

There are two types of subjective prepositions:

1. Essential subjective prepositions

2. Subjective prepositions that come after an implied أن

 The Essential subjective prepositions are 4:

1. أَنْ: puts a verb into the subjective state if it creates the meaning of an infinitive

   e.g., يُسْعِدُني أن تتعلَّمَ الفِقْهَ which means يُسْعِدُني تعلُّمُكَ الفِقْهَ and on the condition that it is not preceded by a term

   that denotes sure knowledge either implicitly

   e.g., أَفَلا يَرَوْنَ أن لا يَرْجِعُ إليهِمْ or explicitly e.g., عَلِمَ أَنْ سَيَكونُ

2. لَنْ: used to negate something happening in the future e.g., لَنْ نَبْرَحَ عليهِ عاكِفينَ

3. كَي: puts a verb into the subjective state if it creates the meaning of an infinitive on the condition that the

   (ل) of causation precedes كي either explicitly like in لِكَيلا تَأْسَوْا or implicitly like in جِئتُكَ كيْ أُحَدِّثَكَ

4. إِذَنْ: functions as an essential subjective preposition if three conditions are met:

   a. Must be found at the beginning of the reply

   b. Must be followed by an imperfect tense verb whose meaning shows future

   c. Must be no word between إذن and the imperfect tense verb except for three:

      i. An oath

      ii. a calling out to someone

      iii. the (لا) that denotes negation

The Subjective prepositions that come after an implied أن are:

1. Laam (ل) of causation is a particle that means "so that" or "in order to" e.g., لِتُبيّنَ للنَّاس ما نُزّلَ إلَيهِمْ

2. Laam (ل) of denial that must follow either ما كان or لم يكن e.g., لم يَكُنِ اللهُ لِيَغْفِرَ لَهُمْ

3. حتى is a preposition that portrays the meaning of until or so that.

    An example of 'until' is in لن نبرح عليه عاكفين حتَّىَ يرجعَ which means "we will not move away from prostrating [to the calf] until Musa returns to us".

    An example of 'so that' is in ذاكر حتى تنجحَ which means "revise so that you succeed"

    Until means that what precedes حتى will only stop when what is after حتى occurs. In the example, it is only when Musa returns that they will stop worshipping the calf.

    So that means that what precedes the particle حتى will cause what is after the particle حتى to happen. In this example, it is only through revising that one will succeed.

4. أو is a particle, when in the context of meaning except or until, that causes the imperfect tense verb to be in the state of *Nasb*.

    An example of أو in the context of except is لأقتلن المرتد أو يسلمَ

    An example of أَو in the context of until is لأستسهلن الصعبَ أو أدركَ الهدف

5. The Faa' (ف) of causation when it occurs as an answer to negation, request, prohibition, interrogation, invocation, exhortation, wish, hope and an offer.

    It shows that what happens before the Faa' is the cause for what happens after the Faa'. An example for each one includes:

    a. Negation: لا يُقْضى عليهِمْ فيَموتُوا

    b. Request: احضُرْ دروسَ الفِقْه فتَنْتَفِعَ

    c. Prohibition: ولا تَطْغَوْا فيهِ فَيَحِلَّ عليكُمْ غَضَبي

    d. Question: مَن يَدْعوني فأَسْتَجيبَ لَه

    e. Invocation: رَبِّ أعنِّي فأكفَّ عن السَّيِّئاتِ

    f. Exhortation: لَوْلا أخَّرْتَني إلى أجَلٍ قَريبٍ فأصَّدَقَ

    g. Wishful: يا ليتَني كنْتُ معهُمْ فأفوزَ فوزاً عظيماً

h. Hope: لعلّي أبْلُغُ الأسْبابَ. أسْبابَ السَّمواتِ فأطَّلِعَ إلى إلهِ موسى

i. Offer: ألا تَزورُنا فنأنَسَ بِلقائِكَ

6. The Waw (و) of accompaniment has the same effect as the Faa' of causation

The implied أن must be hidden in the case of حتى, Faa' (فَ) of causation and Waw (و) of accompaniment.

## Jussive Prepositions (*Adawaat Al Jazm*)

An imperfect tense verb is put into the jussive case if it is preceded by one of the sixteen jussive prepositions.

There are two types of jussive prepositions:

1. makes one verb jussive

2. makes two verbs jussive.

The prepositions that make one verb jussive are 4. They are:

1. لَم: لَم يَذهَب أحدٌ

2. لَمَّا: تَعلَّمَ القراءةَ ولَمَّا يَكتُب

3. The imperative *Laam*, e.g.: لِتَطِب نَفسُك

4. The prohibition *Laam*, e.g.: لا تَيأس من رَحمةِ الله

The prepositions that make two verbs jussive are 12. They are:

1. إن e.g.: إن تَكسل تَخسَر

2. إذما e.g.: إذما تتعلَّم تتقدَّم

3. مَن e.g.: مَن يَطلُب يَجد

4. ما e.g.: ما تَفعَل أفعَل

5. مَهما e.g.: مَهما تأمُر بالخير أفعَله

6. أيّ e.g.: أيُّ يَجتَهِد يَنجَح

7. كَيفَما e.g.: كَيفَما تجلس أجلس

8. مَتى e.g.: متى تَرجِع نُكرمك

9. أيَّان e.g.: أيَّان تَسألني أجِبك

10. أينما e.g.: أينما تَذهَب تَنجَح

11. أنَّى e.g.: أنَّى يَذهَب صاحبُ العلم يُكرَم

12. حيْثما e.g.: حيْثما تَسقط تَثْبت

The first jussive verb is called a conditional verb and the second jussive verb is called a result. These two verbs can be:

1. Two past tense verbs e.g., إنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لأَنْفُسِكُمْ

2. Two imperfect tense verbs e.g., مَنْ كانَ يُريدُ الحياةَ الدُّنيا وزينَتَها نُوفِّ إليهِمْ

3. A combination of the two e.g., مَن كانَ يُريدُ حَرْثَ الآخِرَةِ نَزِدْ لَهُ في حَرْثِهِ

All of the jussive prepositions are nouns except إنْ and إذما . They are real prepositions.

All of the jussive prepositions are indeclinable except أيُّ which is declinable.

It is necessary to add a Faa' (فـ) to the result verb:

1. If the result is in a verbal sentence preceded by قد , e.g.: إن يَسرقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ

2. If the result is in a verbal sentence and made negative by ما or لن , e.g.: وما يَفْعَلوا مِن خيرٍ فَلَن يُكْفَروهُ and إنْ فعَلَها بَكْرٌ فما يفعلُها أخوهُ

3. If the result is in a verbal sentence and it is a requisition verb, e.g.: وحيثُ ما كُنْتُمْ فَوَلُّوا وجوهَكُمْ شَطْرَه

4. If the result is in a verbal sentence and it is an aplastic verb, e.g.: إن تُبْدُوا الصَّدَقاتِ فنِعِمَّا هي

5. If the result is in a verbal sentence that is preceded by a س or سوف e.g.: مَن يَرْتَدَّ منكُمْ عن دينِهِ فسَوْفَ يأتي اللهُ بقَوْمٍ

6. If the result is a nominal sentence e.g.: وإن يَمْسَسْكَ بخيرٍ فهُوَ على كُلِّ شيءٍ قَديرٌ

**Nouns that function as verbs:**

They are 7:

1. The *Ism Fi'l* which is of three types:

   a. *Ism Fi'l Maadhi* e.g.: سَرْعانَ شَنَّانَ هَيْهاتَ

   b. *Ism Fi'l Mudhaari'* e.g.: أُفٍّ أُوَّهٌ or وَيْ

   c. *Ism Fi'l Amr* e.g.: علَيْكَ إليكَ أمامَكَ وَراءَكَ دونَكَ مكانَكَ حَيَّ آمين هَيْتَ مَهْ صَهْ

   **Note** that the *Ism Fi'l* must precede what it is acting upon e.g., علَيْكَ البَلَدَ.

   **Note** that if the *ism Fi'l* shows a request, the *Mudaari'* that answers the request can be given the jussive case e.g., انْزِلْ نحدِّثْكَ which means نَزالِ نُحدِّثُكَ

2. The *Masdar*: An infinitive that denotes a state or an action without denoting its time. It works as a verb if you can replace it with its verb and either أن or ما e.g., سَرَّني حَمْدُكَ رَبَّكَ where حَمْدُ is an infinitive as it can be replaced with سَرَّني ما تَحْمَدُ رِبَّكَ or سَرَّني أن تَحْمَدَ رَبَّكَ

3. The *Ism Al Fa'il:* a form that indicates that which performs an action or indicates a state, e.g.: كاتِب. It acts as the verb it is conjugated from, without any condition, when an أل enters unto it e.g., وَالحافِظينَ فُروجَهُمْ والحافِظاتِ. However, if it does not have أل, it only functions as the verb it is conjugated from if two conditions are met:

   a. If it carries the meaning of the present or the future

   b. If it comes in the context of:

      i. Negation: ما قاطِعٌ بَكْرٌ رحِمَه

      ii. Interrogation: هَلْ أَنْتَ سامِعٌ قولَ الخَطيبِ؟

      iii. A noun that it is informing about: بِلالٌ متحدِّثٌ أبوهُ

      iv. A Description: إنَّ اللهَ بالِغٌ أمْرَهُ

      v. A noun that acts as a *Haal* for it: يُشيرُ خالدٌ على صديقِهِ مُلْفِتاً نَظَرَه إلى شيءٍ

4. The exaggerated/hyperbolic forms: The forms of exaggeration/hyperbole are forms that bring about a change in the active participle to indicate exaggeration e.g.: رَحِمَ (he showed mercy) becomes راحِمٌ (the merciful) which becomes رَحيمٌ (the most merciful). The most famous forms of exaggeration are on the pattern فَعَّالٌ، فَعولٌ، مِفْعالٌ، فَعيلٌ، فَعِلٌ.

   It acts as the *Ism Al Fa'il* with the same conditions

   e.g., اللهُ غَفّارٌ ذنوبَ عِبادِهِ or اللهُ سَميعٌ دُعاءَ المضطرِّ

5. The *Ism Al Maf'ool*: A passive form that indicates who the action has fallen upon i.e., the passive participle e.g.: مَعْلوم، محمود، مُحتَرَم. It acts in the passive voice (الفِعْل المجهول) thus forcing the subject of the predicate to be in the nominative case. The conditions of the *ism al fa'il* apply on the *ism al maf'ool* as well.

   E.g., الحاجُّ مَشْكورٌ سَعْيُهُ، مَغْفورٌ ذَنْبُهُ

6. The *Sifah Al Mushabbaha* (Epithet): it is a form that is derived from a triliteral verb with the meaning of an active participle noun but not in that form and indicates the characterisation of something without any time restrictor

e.g.: حَسَنٌ، قَبيحٌ، قويٌّ، ضَعيفٌ، سَمينٌ، نَحيفٌ.

It acts as a verb so it can put what comes after it in the nominative or accusative case

e.g.: مَرَرْتُ بشابٍّ حَسَنٍ وَجْهاً or رأيتُ شابًّا حَسَناً وجْهُهُ.

It is similar to *Ism Al Fa'il* hence the name *Al Mushabbaha* as it can be pluralised, dualized, feminized and made masculine.

It can also act on genitive nouns if it is attributed to it (*Mudaaf/Mudaaf Ilayh*)

e.g.: مَرَرتُ بشابٍّ حَسَنِ الوَجْهِ

7. The *Ism Al Tafdheel* (Superlative noun): a form that indicates a characteristic of something that is greater than something else, e.g.: يوسفُ أكبرُ من يُونس.

A comparative/superlative noun is formed from triliteral verbs on the form أفعَل.

It usually remains in the masculine singular form when:

   a. it comes before مِن e.g.: أحمَدُ أعْلَمُ مِن بَكرٍ or صالحٌ أفْقَهُ مِن بَكرٍ or أحمدُ وصالحٌ or زَيْنَبُ أفْضَلُ مِن هِنْدٍ

   b. it is complimented to an indefinite e.g.: صالحٌ أسْعَدُ إنْسانٍ or صالحٌ أسْعَدُ زَوجَيْنِ or صالحٌ وزوجتُهُ أسْعَدُ

It takes the same form as what it describes if أل is connected to it,

e.g.: أحمَدُ وصالحٌ الأفْقَهانِ or زَينَبُ الفُضْلى or زينَبُ وسُعادُ الحُسنَيانِ or أحمَدُ وصالحٌ وَسعيدٌ الأكبَرونَ

If it is complimented to a definite noun, it can take either the masculine singular form or the same form as what it describes

e.g.: جَعْفَرٌ وأخوهُ أفْصَحُ القَوْمِ or جَعْفَرٌ وأخوهُ أفْصَحا القَوْمِ

It only acts as a verb in two cases. These are:

   a. when it forces the implicit pronoun to take the nominative case as though it is the actor e.g.:

   محمودٌ أكبَرُ من سَعدٍ where the pronoun هُوَ is in the position of a nominative and is the actor of the verb أكبَرُ which actually is محمودٌ أكبَرُ هُوَ من سَعدٍ

   nominative and is the actor of the verb أكبَرُ

b.  An issue known as مسألةَ الكُحْلِ where a verb in the meaning of a superlative noun can occur in

place of the superlative noun

e.g.: ما رأيتُ رجُلًا أَحْسَنَ في عَيْنِهِ الكُحْلُ منهُ في عَيْنِ زَيْدٍ

**Followers: The Adjectives (*Al Na't*)**

An adjective is a word that describes a characteristic found in the word before it.

E.g.: جاءَ التلميذُ المجتهِدُ

It follows what it describes in its conjugation and inflexion

e.g.: مررتُ برجُلٍ قائِمٍ or برجالٍ قائِمينَ

**Followers: The Emphasis**

An emphasis is a word that follows what it emphasizes. E.g.: جاءَ يوسفُ نفسُهُ

It is of two types:

1.  Literated: repeat the word that we want to emphasize e.g.: وجاءَ ربُّكَ والملَكُ صَفًّا صَفًّا

2.  Unliterated: use one of the following eight words:

    نَفس، عَين ، كِلا ، كِلتا ،كُل ، أحمع ، جميع ، عامَّة

    **Note** that it is necessary to add a pronoun to these words which follows the emphasized word.

**Followers: The Conjunctions**

A conjunction is making a word follow another one by using a preposition. E.g.: كَسَرتُ القَلَمَ والدَّواةَ

There are nine conjunctional prepositions: الواو ، الفاء ، ثُمَّ ، أو ، أم ، لَكن ، لا ، بَل ، حَتَّىَ

**Followers: The Substitutes**

A substitute follows what it indicates. E.g.: جاءَ يوسفُ أخوك

There are three main types of substitutes: substitutes of the whole, substitutes of the part, substitutes of

implication.

1.  A substitute of the whole indicates the indicated word completely, e.g.: أخوك إبراهيمُ صديقُنا

2.  A substitute of the part indicates part of the indicated word, e.g.: سَقَطَ البيتُ سَقْفُهُ

3.  A substitute of implication indicates an essential characteristic of the indicated word, e.g.: أطرَبني البلبلُ

    تَغريدُه

These notes were summarised from the following works:

المنهاج المختصر في علمي النحو والصرف by Abdullah Al Judai'

مبادئ العربية في الصرف والنحو by Rashid Al Shartuni

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والله الموفق لا إله غيره

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